

Mission San Jose de Guadalupe
Fremont, Alameda County

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PHOTOGRAPHS
WRITTEN HISTORICAL AND DESCRIPTIVE DATA

HISTORIC AMERICAN BUILDING SURVEY
NATIONAL PARK SERVICE
Western Office, Division of Design and Construction
1000 Geary Street
San Francisco, California

PHOTOGRAPH - DATA BOOK REPORT
HISTORIC AMERICAN BUILDING SURVEY

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MISSION SAN JOSE DE GUADALUPE

ADDRESS Mission San Jose District, Fremont,
 Alameda County, California

OWNER Archbishop of San Francisco
 Roman Catholic Church

OCCUPANT Saint Joseph Parish

USE Museum

ARCHITECTURAL AND HISTORICAL SIGNIFICANCE

Restored remains of Fourteenth Mission founded by Franciscan Fathers in Alta, California. Site consecrated June 11, 1797. Church and most of the buildings were destroyed by earthquake on Oct. 21, 1868, leaving part of monastery wing which is now a museum. Building is a good example of original adobe and post and lintel construction, with hand hewn timbers, pegged and lashed with rawhide. Museum contains original statues, paintings and liturgical vestments and artifacts. The Mission was the first community and cultural center in the Contra Costa, and was on the northern frontier of Spanish expansion in North America. More Indians were baptized here than at any other mission, and next to Mission San Luis, Rey de Francia it was considered the most prosperous of the missions.

HISTORICAL AND ARCHITECTURAL INFORMATION

On June 11, 1797, Father-Presidente Francisco de Lausen, assisted by another Padre, believed to be Diego Garcia who at the time was stationed at San Francisco, rather than Garcia Diego, as named by historian Theo. H. Hittell, and in the presence of a military escort of Catalan soldiers under command of Sergeant Pedro Amador, several devout Christian Indians from Mission Santa Clara, and a handful of apprehensive Gentile Indians, consecrated the site for La Mision del Gloreosisimo Patriarca Senor San Jose de Guadalupe, in honor of San Jose, the foster father of Jesus. This was the fourteenth mission to be established by the Franciscan Fathers in Alta California.

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The party had journeyed from Mision Santa Clara on June 9th, taking a route northward to the east side of San Francisco Bay - "The Contra Costa" - approximately 15 miles distant to a place known to the natives as Oroysom, at the entrance to an ancient pass, now called Mission Pass, and trade route through the Coast Range Mountains to the hinterland valleys of Alta California. This was the place that had been recommended as a favorable site for a mission by an expedition headed by Lieut. Hermenegildo Sal and Father Antonio Dante which was sent into the frontier by Governor Borgia in 1795 for that purpose.

The surrounding plains and hills, as today, were barren of forests, but the soil was fertile, water was plentiful and preparation of land for agriculture would be a minimum. And, very important, many Indians lived in the area.

Upon arriving at the site on June 9th, the party scouted the surrounding countryside and gathered material for constructing a cross, an altar, and a crude thatched wooden shelter - "bower of branches" - which was constructed the following day in readiness for the consecration in celebration of the Feast of the Trinity on Sunday, June 11. After the ceremony the party returned to Mission Santa Clara.

Father Isidore Barcenilla with Father Augustin Merina were assigned to the establishing of the Mission. They arrived at the site and were installed June 28, 1797, and were accompanied by Corp. Alejo Miranda and five soldiers that customarily comprised a mission guard. The two Padres were very young and recent graduates from San Fernando College in Old Mexico, who with other young priests had volunteered for missionary work at the five new missions to be established in Alta California that year.

The young Padres objected to the crude thatched cabin consisting of only two rooms approximately fourteen feet square, that had been prepared for them, but they were prevailed upon by more experienced military who explained the hazards with unreliable heathens about.

The Costanoan Indians who occupied the area were amazingly lacking in culture and lived a very primitive, beastial and savage existence. The shell mounds that bordered the shore line from Richmond to Mowry's Landing near Mission San Jose are unique in providing an unbroken historical record of their mode of life over a period of from 4,000 to 5,000 years. Failure to discover any articles denoting a developing culture in the shell mounds as layer after layer was uncovered indicates an extreme lack of any semblance of culture.

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When the Padres arrived, the Indians had the skill, crude it was, to manufacture about eight different articles, including very inefficient bows and arrows. In spite of the fact that there were great forests of redwoods in the hills of present East Oakland, a wood which is easily worked, they lacked the enterprise to make a dug-out canoe; but built a crude raft of tules bound together with vines, upon which they could float partially submerged. They carried on no form of agriculture and lived on rodents, insects, acorns, seeds, water fowl, and largely on shellfish, which accounts for the shell mounds. They wore no clothing at all, except the women at times wore a short apron front and rear; and in cold weather they wore animal skins as a cape over their shoulders, and caked their bodies with mud. Drawings by early explorers show the natives with their whole bodies covered with grotesque designs in colored earth.

The one thing that they did seem to have learned was that by firing the plains in the fall of the year when the grasses were dry and so that the prevailing winds could sweep the fire down through the valleys, larger crops of wild seeds could be produced by the soil. This practice which went on for eons is believed to be the reason for the unique lack of forests on the plains and hills of the Contra Costa.

It is staggering to comprehend that cultures of a rather high order which existed in Arizona, Mexico, Central and South America, and among the Indian tribes east of the Rockies could not penetrate across the Great American Desert until the coming of the Padres late in the eighteenth century. Even their language was only a series of slobbering grunts and signs.

At the Mission within three weeks after the arrival of the young Padres, seven additional temporary units were built, including a guard house 22 feet long, a storehouse 14 feet square, soldier's quarters each 14 feet square and one 22 feet long for Corporal Miranda. The plan included a stockade 192 feet by 165 feet and 10 feet high.

Livestock contributed by neighboring missions consisted of approximately 606 cows, 24 oxen, 36 steers, 12 mules, 46 horses, 4 bulls, 190 sheep, 6 rams, and a few pigs.

The first church at the Mission was of wood and after 7 varas was added to its length the second year, it was 47 varas (130 ft.) long, 4 varas (11 ft.) high, and 6 varas (16½ ft.) wide. The roof was thatched with tules from the marshes.

Father Barcenilla administered to the spiritual life of the Mission while Father Marina shouldered the task of administering the industrial and agricultural undertakings; but so demanding were those duties that Father Marina suffered mental exhaustion and was relieved by Father Jose Antonio Uria in 1799.

The Mission prospered from the very beginning and from the writings of Dr. Georg Heinrich Langsdorff, who visited the Mission in 1806 when Count Nikolai Rezanof came to San Francisco on an intelligence mission for the Czar of Russia and to procure supplies for the hard pressed colony at Sitka, Alaska, we gain an impartial and comprehensive understanding of the conditions and prosperity of Mission San Jose so soon after its establishment.

In the spring of 1805, Father Uria began the construction of the permanent adobe church from plans prepared by Padre FELIPE DE LA Cuesta, who was stationed at Mission San Juan Bautista. Excellent clay for adobe brick and for burned clay tile was available nearby, as it is to the present day. Lieut. Sal had discovered lime deposits during his 1795 expedition and had left directions to their location. Forest for timber were further removed, but large stands of virgin redwoods covered the hills and canyons in what is now East Oakland - "Les Palos Colorados de San Antonio" - and here 500 timbers 10 inches by 10 inches by 24 feet long were hand hewn and then transported to the Mission site.

The adobe brick varied in size at the different missions, but here at Mission San Jose they were made 22 inches by 11 inches by 5 inches, and weighed about 60 pounds each. The same mud was used for mortar and plaster inside and outside, which was then whitewashed or given a lime coat tinted cream, yellow or pink with earth colors.

The church faced west and was 135 feet long and 30 feet wide. The walls were four feet thick, making the interior dimensions 127 feet long by 22 feet wide. This is 13 feet longer than Mission Dolores, but the same width. Early pictures of the Mission show large buttressing structures along the side walls, and from photographs taken after their removal in the 1860's showing arches filled in, it would appear that they formed niches opening to the nave of the church, in which probably were placed the statues referred to later.

The ceiling was 24 feet high and the building covered by a low pitched roof with wide overhanging eaves, thatched with tules from the marshes. The floor was paved with burned red brick tile, roughly 12 inches square and $1\frac{1}{2}$ inches thick. The Sacristy at the rear was commodious low building with double adobe walls, forty and one fourth feet long and nineteen and one quarter feet wide. Attached to it, of identical dimensions was a storeroom for church supplies and liturgical articles. Each of these rooms had but one door and one window, with quaint iron grilles protecting the windows. The baptistry at the entrance to the church was nineteen and one quarter feet square also, with one door and one grilled window.

A series of 18 earthquakes rocked the Bay area in 1808, before completion of the building, which did considerable damage to this and other buildings, and for this reason the beautiful bell tower which had been planned was not carried above the roof line. This left the edifice with a rather ungainly and austere appearance. The thatched roof was replaced with hand made burned tile in 1811, two years after the completion and dedication of the church.

Father Uria relieved Padre Barcenilla who had to retire because of his health in April 1802, and Father Luis Gonzaga Gil y Taboada was assigned to the Mission as his assistant. Luis Peralta had succeeded Miranda in command of the Mission guard in 1798.

In 1806 Padre Buenaventura Fortuni with Padre Narciso Duran as assistant were assigned to the Mission, and so began the twenty-seven year tenure of Padre Duran at Mission San Jose. At the time Father Fortuni was 32 years of age and Father Duran 30, and both were natives of Catalonia, Spain. Father Duran succeeded Father Fortuni in 1825 and from then until 1833 when he retired to Santa Barbara, he served alone. Father Duran also served as Father-Presidente of all the Missions from 1825 until 1827, and again from 1831 to 1838. He established an enviable record of accomplishments and was highly regarded by all and loved by the Indian neophytes under his charge.

Many gifts and furnishings for the new church began arriving in 1807, and when dedicated by Father-Presidente Estavan Tapis on April 23, 1809, it was complete with all necessary

furnishings, vestments and liturgical artifacts, paintings and statues. An inventory of these provide a vivid evaluation of the splendor and richness that graced that humble church in the wilderness when it was presented to those uncouth, brutish savages of the Contra Costa.

The Spanish womenfolk provided laces, embroidered altar cloths, corporals, purifactors, finger towels, albs, surplices, and cinctures for use in the Sanctuary.

One of the first important statues to arrive from Spain was "The Most Glorious Patriarch, Saint Joseph", which was life size and occupied a place of honor in the Sanctuary in the center of the reredos of the main altar. The image of the Child Jesus borne in the arms of Saint Joseph was clothed with three tunics, two being 'small macedonian ones, and adorned with fine ribbons', and the third 'purple taffeta, with sleeves of lace'.

Other statues included two of the Blessed Virgin - one 33 inches high "bearing a cross of silver" for which "a niche in the sanctuary, inlaid in gold" was prepared, and the other was a representation of Mary under the title "Our Lady of Arenzano". There was a painting of the Blessed Mother and still "another picture of the Virgin in Linen" which is believed to be the same beautiful picture of the Madonna and Child, adorned with tinted robes, now in possession of the church.

Nine sets of vestments and three copes - all of required colors - a pair of brass candlesticks, a ciborium, two chalices, four brass censers, one cross and a monstrance chastely designed of solid silver washed in gold, standing 22 inches high. A set of seven-foot processional torches and a nine-foot cross, all "made of solid silver of graceful design", are still in use in ecclesiastical functions in the local Parish. Three statues of Christ adorned the main altar. Separate altars were provided for a statuary group three feet high of Saint Anthony and the Child Jesus with a silver palm, and images of Saint Francis and Saint Buenaventura. The statue of Saint Buenaventura and one, only, of the images of Christ have been preserved.

"It is, however, the truly artistic and touching representation of Jesus of Nazareth that commands the visitor's most reverential attention and admiration. The natural hands and feet, the lips drawn back in pain and thirst, revealing perfect teeth, all are creations of an artist. Rarely has there been caught by a sculptor the look at once of agony and tenderness that appears on the face of this thorn-crowned Christ of the Passion."

A baptismal font approximately two and one-half feet in diameter mounted on a turned wood pedestal, stands about four feet high. The basin is of hammered copper and the cover is surmounted with an iron cross. It is decorated with designs done in vegetable colors. Some 15,000 souls have been baptized at this font, - the first 6,737 being Indians. This font is now on exhibit in the museum.

Many more paintings, furnishings and gifts which are itemized in Father McCarthy's book, were presented to the church which caused one visitor to the church in about 1854, to write: "The interior of the Church of Mission San Jose is as clear as St. Mary's (Oakland, California, established in 1853) with a broad tile floor, fresco painted walls, and a lavish distribution of paintings. The vicinity of the Altar is richly ornamented".

The reconstructed drawing of the altar in the archives of the Bancroft Library does not conform with the following description of a retable ordered by Father Duran in a letter of April 22, 1825, a translation of which is contained in the September 1958 issue of the California Historical Society Quarterly, but the description contained therein is such a complete specification of what was desired to fill the requirements and accommodate existing statues that it is worth quoting. "The retable shall be six and a quarter varas wide (a Mexican vara is 32.99 inches long) and eight varas and a quarter high, with three orders or levels of columns. Four large (columns) in the first level, four more medium in the middle level, and two small ones in the top order or level Reckoning with the length and height of the table of Santa Faustina may Your Reverence be good enough to arrange that a step, perhaps two, be constructed with a tabernacle in the center. Next, the first order of large columns with an image of the Most Holy Virgin, a vara and a half upon a pedestal in the niche in the middle, and on each side, the Holy Archangles Michael and Raphael with their corresponding niches, somewhat smaller than the central one.

"In the second order of columns, a niche two varas high for the titular saint (which need not be made, because there is one here already) again with a niche to each side, somewhat smaller

for their corresponding images of Saint Joachim and Saint Anne, and finally, the top order of two columns with only one ordinary niche with the image of Saint Peter the Apostle, garbed and seated in Pontifical Chair, with the insignia of the keys, etc. "And as the ceiling in this church is eight sided, in this form /, it would be convenient that the retable more or less end in a similar shape...."

It should be noted here that in this letter by Father Duran, written in 1825, the ceiling of the church is described and sketched as being in the form of three sides of an octagon, and that Padre Rubio replaced it with a flat ceiling after 1833, as related farther on.

In another letter by Father Duran, dated January 7, 1821, writing in reference to a revived hope that the Mission might acquire an organ, he provides a partial description when he writes "In the first place, at the time I wrote asking for an instrument for a church of the depth of 60 varas, I was thinking of lengthening it to this measurement for greater convenience of the people, but we have decided that it be left at 45 or 50, which it now measures, and so from this measurement the height of the organ can be figured out".

Having completed the Church in 1809, the Padres returned to their project of constructing adobe homes for their Indian charges. These were one story, 20 feet long by 14 feet wide, each, with a door and a window, and arranged in compact squares at the eastern end of the Mission. Every home consisted of two rooms, one facing the street and the other the court. Sixty of these homes were ready in 1810, twenty-four more in 1811, and six more in 1814. Again in 1825, when the Indian population had increased to 1,796, twenty new homes were added and twenty-three were added in 1826.

In addition to the adobe homes for the Indian families, a monjeria or single women's dormitory was built in 1810, and barracks for single men in 1811. The monjeria was for the protection of the morals of the Indian girls from the age of eleven upward, and for single women and wives with absent husbands. On ringing of the Poor Soul's Bell at 8 o'clock each evening, the women retired to the monjeria and the majordomo, or his wife, would lock the door and deliver the keys to the Padres. In the morning the same person would again be given the keys and unlock the door in time for morning Mass.

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The monjeria was 47 feet long, 20 feet wide, and 24 feet high. Three large windows on one side and four loop-holes on the other. The windows were high on the walls to prevent intrusion. A fireplace was provided for heating and candles were used for illumination. Toilet facilities were provided in a room adjoining the dormitory.

In 1814 a warehouse and a guardhouse were constructed. In 1819 a dam was built across Mission Creek and a grist mill was erected. In 1827 a new soap factory and a tannery were placed in operation. Improvements continued and a description by an early visitor is of a "community laid out around a patio or inner court, in the form of a quadrangle, three sides of which consisted of rows of buildings, each 300 yards in length and with a 10 foot high wall on the fourth side. In the center of the western row stood the church".

A two-story rectory adjoined the church to the south, its room opening on a corridor 150 feet long with doors opening to the outside of the Mission and to the patio. Making up other parts of the long row of buildings, besides the rectory, and having access to the interior as well as opening to the outside, were quarters for guests and travelers, schoolrooms, workshops, factories, storehouses, larders, the monjeria, the pozolera, houses for soldiers, and a calaboose. To the rear of the establishment were the "compact squares of one-story adobe homes" of the Indians.

There was a large reservoir a short distance to the rear (east) at a higher elevation, and numerous aqueducts to water the gardens. "In the plaza in front of the church was a very neat fountain, for bathing and washing". The basin was plastered with cement inside and outside and was about 10 feet square, and it was supplied with water from nearby hot springs.

Arrangements had been made for the Franciscan Fathers from the College of Nuestra Senora de Guadalupe, known as the Zacatecan Friars, from the Mexican city near the college, to take over jurisdiction of the ten northern missions in Alta California, and consequently a Zacatecan, Padre Gonzales Rubio, succeeded Father Duran in 1833. He undertook to removate the church for the occasion of its silver jubilee, and records that during the period from 1833 to 1840 the church was whitewashed and the woodwork painted. The carved panel ceiling was replaced with a flat ceiling, a railing was constructed for the choir, and a window was opened in the north side to match an existing one on the south side. Elaborate entrances were constructed for the main and side doors to the church, and the two sacristy doors

and the confessionals were repaired and painted. He also invested in a tabernacle with which he was disappointed, recording that "It was a foreign tabernacle, that cost two hundred pesos, but it certainly isn't worth that much".

Mission San Jose was secularized in 1836, and Jose de Jesus Vallejo was appointed administrator. He served until 1840 when he resigned under fire after William Hartnell, who had been sent by Governor Alvarado to investigate, submitted a report charging Vallejo with mal-administration. Hartnell reported finding women and children starving and huddled in a dilapidated building without a stitch of clothing because Vallejo had taken the assignments of food and clothing for the use of his own ranch hands. He had acquired a grant of a portion of the Mission lands, Ranch Arroyo de la Alameda, consisting of 4 leagues, on the Alameda Creek at the present site of Niles.

During the 1840's the Mission suffered from neglect and spoliation, and in the confusion of conquest by the United States. Squatters moved in on the Mission lands and titles of questionable validity were acquired by corrupt practices. The last Mexican Governor, Pio Pico, sold the Mission to his brother, Andre Pico, and Juan Bautista Alvarado in May of 1846 for \$12,000. An appraisal had been made by Fr. Rubio in 1836 setting a value of \$155,000., exclusive of livestock. The U. S. COURTS declared the sale fraudulent, and in December of 1856, the U. S. Land Commission confirmed as belonging to the Catholic Church, the following meager properties: "A church 140 feet by 40 feet, a graveyard 200 sq. ft., two gardens, one of them 500 varas square, and the other 600 varas square, and another graveyard 400 varas square"; and in 1858 the church and about 28 acres were returned to the Catholic Church.

In the Alameda County Recorder's office in Book 6 of Maps, page 17, is a detailed "MAP OF THE TOWN OF MISSION SAN JOSE, surveyed May 1868, W. F. Boardman, County Surveyor". This survey was made in the same year and was filed on October 27, 1868, just six days after the great earthquake of October 21, 1868, which completely destroyed the Mission. The map, to scale, shows the extent and location of the various Mission buildings, vineyards and orchards, and cultivated fields as they existed

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at that time. The map shows the main buildings in the form of a quadrangle with a frontage of approximately 277 feet facing Vallejo St. and extending easterly about 210 feet. The church 40 feet by 175 feet forms the westerly side. To the rear of the church and extending easterly in line with it is another building approximately 30 feet by 190 feet long. Many more Mission buildings extending along Vallejo Street and at other locations are shown on this map which would indicate that the description given by the U. S. Land Commission was not complete or that the buildings were in such a condition that they were not thought to be worth noting. Other landmarks of the community are also shown on this map.

The church had been damaged and repaired several times before it was completely destroyed by the great earthquake of October 21, 1868, after the building had been critically weakened by the removal of the buttressing walls in the 1860's by Father Federy, a French Priest, when the church was serving the reorganized St. Joseph's Parish.

Only six rooms and some passageways remain of the original Mission buildings. The room situated in the northern end of the remaining portion is about 36 feet long and 16 feet wide and 20 feet high, and is presumed to have been the dining room of the Fathers. Another large room occupies the southern end, and is now a Chapel, where the statues are of "Christ the King" and "St. Buenaventura", described above, which were salvaged from the Mission ruins. One of the original "Stations of the Cross" is in this room also. This structure had suffered from neglect and abuse until the Native Sons and Native Daughters undertook to rehabilitate it in 1915, and it is in a very good state of preservation, with much of the original construction intact. Avenues of olive trees planned by the Padres are still flourishing on the grounds east of the Mission building.

After the church was destroyed in 1868, Father Federy cleared the site and erected thereon a wood frame Normandy style parish ~~church~~. The tile floor of the original Mission church is still under the floor construction of the present church.

Three of the original Mission bells hang in the belfry of the present church, the largest bell is inscribed "Ave Maria Purisima - SS. Josph -- 1815" (the "e" is omitted from "Joseph"). The middle bell is inscribed "S.S. Jose - Ano D 1826". The lower bell is inscribed "Ave Maria - S. Joseph".

Tradition has it that the "fourth bell was of silver.. and that it had a wondrous tone ... and could be heard twelve miles away at Alvarado". It weighed 1,000 pounds and bore the inscription "San Jose Mission 1828" and was presented to the Mission in April 1829 by Heinrich Wehrmund, written in the records as "Enrique Virmond". It is claimed by Father Francis F. McCarthy, who was Administrator at Sacred Heart Church in Oakland, that this fourth bell, after lying damaged and neglected for many years, partially buried where it fell in front of the church as a result of an earthquake in about 1847, was acquired by St. Mary's Church when it was established in 1853, and that it was recast and now hangs in the belfry of that church at 7th and Jefferson Streets in Oakland. This bell now bears the inscription "Cast in 1828 - Recast in 1886 - by W. T. Garrett & Co."

A fifth bell which Father McCarthy concludes was the guard house bell was removed from the Mission by Jose de Jesus Vallejo to a ranch operated by him and James Hawley, south of Decoto where it was used to call farm hands from the fields and resulted in the ranch being known as "The Bell Ranch"; and a nearby bridge over Alameda Creek to be known as "The Bell Ranch Bridge". The story of the mysterious disappearance of the fourth bell with the "silver tone" has been requested many times from early historians; but Father McCarthy presents considerable evidence to support his contention, and that the story is confused by this fifth bell.

One of the earliest impartial visitors to relate his visit to Mission San Jose was Dr. Heinrich Langsdorff, who visited the Mission in 1806, as mentioned heretofore, and who wrote glowingly of the Mission's enterprises and predicted great prosperity for it. Langsdorff's prophecy was fulfilled to a large degree because Mission San Jose became probably the most prosperous mission in Alta California, before and after secularization, being only excelled in some respects by Mission San Luis Rey. In the number of baptisms, San Jose greatly exceeded that of any other mission, and the largest population at any time was attained in 1831 with a census of 1,877 people. Father Englehart quotes the last official census of livestock as 12,000 cattle, 13,000 sheep and 19,000 horses, in 1832.

Conflicts with Gentile Indians were of frequent occurrence throughout the history of Mission San Jose, and is not germane to this report, but the story of Estanislao, an Alcade and favorite of Father Duran, who ran away with a tribesman, Cipriano, from Mission Santa Clara, and turned renegade, is important because it illustrates the natural resistance or reluctance for the Indians to give up the freedom of the wilds, harsh as it was, for the regimentation and disciplines of civilization. Estanislao was born at the Mission and grew to manhood as a model neophyte. The free life of the wilderness tempted him and he soon found himself leader of some 500 Gentile and runaway Indians. They established headquarters on the Laquisimes River and carried on depredations against the Mission during the years of 1828 and 1829. Father Duran was stung by the defections and depredations, and the demoralizing affect upon his charges, and was determined to put an end to it. He appealed to the military at the Presidio of San Francisco, but they lacked funds to support the necessary military action. Father Duran offered and did provide mounts, provisions and ammunition as well as Indian converts for transport and work details.

The military underestimated the resourcefulness and cunning of Estanislao, who had learned much of the white man's military tactics, and three expeditions ended in failure with loss of life on both sides. The Indians swore that they would fight to the death, and the loss of life among the non-combatants as well as among the combatants was heavy. Lieut. Mariano G. Vallejo, a younger brother of Jose de Jesus Vallejo, was commandante at the Presidio and he took personal command of the fourth expedition, which set out on May 29, 1829. This time they mustered all the military strength available, and finally defeated the Indians after a fierce battle in the woods along the river. In the pursuit of the fleeing Indians, the army practically annihilated the Indians - men, women and children. Both sides were charged with committing atrocities, and Father Duran was most critical of atrocities purported to have been committed by Vallejo's army, as contained in his critical report to Governor Echeandia. But the question arises, why should 400 Indians out of not more than 1,800, at one time desert from the Mission life and their vows?

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Estanislao escaped and returned to the protective wing of Father Duran, who interceded for him and was successful in having him pardoned by the Governor. He continued to live at the Mission until 1839 when he died during the great epidemic of smallpox, which greatly decimated the Indian population throughout California. The Laquisimes River has been named the Stanislaus River, and a county in the Sierras is also named for Estanislao.

Jedediah Strong Smith was in California in 1827, and when he came to Mission San Jose in quest of horses and provisions, he was suspected of fomenting discontent among the Indians, and through misunderstanding was held a prisoner by Father Duran until Captain Cooper, a fellow American, came to his rescue and put up bond with Governor Echeandia at Monterey to assure his peaceful withdrawal from Mexican territory. Jedediah Smith was one of the earliest American explorers in California.

In July 1830, Captain Ewing Young with a company of 22 mountain men were camped on the Sacramento River when they received a request for aid from Mexicans in a fight with Indians. With the Young party was a young man of 21 by the name of Kit Carson who was sent with a detachment of mountain men on the first command of his long and illustrious career as an Indian fighter and scout.

One of Father Duran's most prominently mentioned contributions to the culture of the Contra Costa, was the choir and orchestra made up of native Indians that he trained. Visitors to the Mission were impressed with this accomplishment, and the orchestra was in great demand by neighboring missions to perform at festivals and church celebrations. Jedediah Smith in his diary wrote "The instrumental accompaniment of the choir consisted of twelve or fifteen violins, five bass viols and one flute".

In a postscript to a letter of April 10, 1820, Father Duran wrote as follows: "I overlooked asking the favor of Your Reverence to send us a contra bass viol, that is, one of those large one, the player of which must stand, with good tones, etc., and also four regular violins, with good rolls of bass strings for both instruments".

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In a letter of January 7, 1821, referred to above, Father Duran gives us an insight into this phase of the Mission activity when he further writes as follows:

"2nd. The pitch of the organ must necessarily, under penalty of not being useful, be at least one good full tone below the usual ones of our choirs, because the Indians of this Mission generally have poor voice strength to reach and carry high notes. My opinion is that it should have a pitch which will conveniently permit the accompaniment of violins without having to tighten the strings forcibly.

"And 3rd. I am content with only three stops, that is: A flute stop for singing and carrying the voices; a full stop for accompanying the Psalms and for offertories on less formal days; and a bugle stop for solemn and major celebrations - all of good timber which can well fill the whole body of the church, so that it can be well heard and distinguished although thirty or forty boys may be singing.

.....

"May said Brother forgive me for not using the terminology of his specialty, because I am not a master, but an amateur who aspires to accommodate the singing of the choir and the music of the violins to the organ, and as, thanks to the Lord, I have succeeded in this without being a master; I hope to succeed equally in the other."

The choir book that Father Duran prepared for his choir is now at the Bancroft Library at the University of California. The volume is 21-3/4 inches by 15-1/2 inches. The covers are boards 1/2-inch thick, overlaid with tanned leather and encloses 156 pages of parchment with notes for the different parts in different colors for easy reading. It is bound together with twine and four strips of thick cowhide, while two pair of iron clasps serve as fasteners for the covers.

The old churchyard cemetery adjoins the present Parish church as it did the Mission church, and many members of early families are buried there. And on a knoll on the north side of the Mission San Jose-Irvington Road, about a mile from the Mission is the neglected Indian Cemetery. Two granite markers were erected in this graveyard in 1915, one of which bears the following inscription:

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HERE SLEEP
FOUR THOUSAND OF THE
OLHONE TRIBE
WHO HELPED THE PADRES BUILD THIS
MISSION SAN JOSE DE GUADALUPE
SACRED TO THEIR MEMORY

During the Gold Rush days, Mission Pass was the quickest and favorite route of the Argonauts from San Francisco to the Mother Lode, and Mission San Jose prospered as a trading post and stopping place for the weary traveler. E. L. Beard, who had acquired 2,000 acres of Mission lands, is said to have profited by \$100,000. in one year from the sale of potatoes alone. The Reed family of Donner Party fame also settled and prospered here.

In January 1956, the City of Fremont was incorporated, and Mission San Jose (not to be confused with the City of San Jose which lies approximately 16 miles to the south) became a district of this new city named for John C. Fremont. On July 7, 1959 the City of Fremont passed an ordinance titled "An Ordinance of the City of Fremont Amending the Zoning Ordinance to Establish Certain Historical Districts Within the City". This ordinance sets up an Historical Architectural Review Board to "pass upon the appropriateness of exterior architectural features of buildings and structures as well as site plans....to insure that the historical character of the community be preserved".

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August 1960

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The first treatise devoted exclusively to Mission San Jose. Rev. McCarthy, during the last 12 years of his life, had researched the archives of Santa Barbara Mission, archives of the Archbishop of San Francisco, and Bancroft Library at University of California. The book is thoroughly referenced to original source material, much of which had never before been translated. The manuscript came to light after his death, and Raymond F. Wood, with the permission of Rev. McCarthy's sister, prepared it, as written, for publication. This report draws largely on this book, and for verification of material obtained elsewhere; but for sake of clarity quotation marks are used only where they have been used on original source.

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